

CHRISTIAN INTELLIGENCER.

AND EASTERN CHRONICLE.

TWO DOLLARS A YEAR,
PAYABLE IN ADVANCE.

PUBLISHED EVERY FRIDAY BY P. SHELDON.....WILLIAM A. DREW, EDITOR.

TWO DOLL. & FIFTY CTS.
IF NOT PAID IN ADVANCE.

VOL. VIII.]

GARDINER, ME. FRIDAY, APRIL 25, 1828.

[NEW SERIES, VOL. 2.—No. 17.]

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDINER, WEDNESDAY, APRIL 23, 1828.

REVIEW.

FISHER'S POEMS. *Short Poems, including a sketch of the Scriptures to the book of Ruth; Satan's Great Device, or Lines on Intemperance; I and Conscience, or a Dialogue on Universalism; and a few others on various subjects.* By Jonathan Fisher, Minister of the Gospel, in Blue Hill, Me. Portland, A. Shirley, Printer, 1827. 18 mo.—p. p. 143.

It never fell to our lot to participate much in the inspirations of the Muses. But if we know not how to write poetry, yet,—like the honest rustic, who, though it is not in him to make tarts and sweet-meats, likes to eat them when made,—we are fond of poetry, and have an opinion of our own,—perhaps it is *sui generis*—in relation to its merits or demerits.

Some two or three months since a friend transmitted to us a little volume, of the above title, &c. which, as it contains among a heap of other matter, something about religion,—and particularly a number of pages devoted to the destruction of universalism—it may be our privilege—we do not know as it is our duty—to notice. We laid it by, at the time of its reception, with a faint intention to present our readers with the "beauties" of the work, whenever a leisure time should come, (such times however are to us "like angels visits, few and far between,") when having nothing of more importance to engage our labors, we could bestow an hour or two of unembarrassed attention to it. Such a time has not arrived before the present; and now while our midnight taper burns, and the storm like that poetically described by the author, in which

"The windows clatter and the chimney roars;
The candle flares; and, as each gust abates,
The house joints creak,"

we take the precious *morceau* from a dusty pile of long gathering literary rubbish, and crave the readers attention to our humble effort.

But *imprimis*: We must be permitted to say something about the learned author.

Mr. Fisher is a Congregationalist (orthodox) minister, of high standing we believe, settled in the town of Blue Hill, Hancock County, Maine. We never saw the gentleman, nor did we ever have much to do with him. It fell to our lot to notice him through the medium of the press, about three years ago, and the cause which induced us to take that notice was, we confess, one that would naturally lead us not to think very favorably of the man. We allude to the following circumstance. A criminal by the name of Seth Elliot, was executed at Castine three years ago last February. The Editor then resided in Belfast, about a dozen miles from the place of execution, across the bay. At the time of the execution, this Mr. Fisher was present, and had a bundle of ballads, written by himself, in doggerel rhyme, which he was employed, as we understood, in peddling to the multitude for a few pence each. This poetry was written as if addressed by Elliot to the people, in which the criminal (who never saw it) was made by the author to say, that he was a universalist and that it was to a belief in universalism his criminal course of conduct ought to be charged! The piece concluded by warning and exhorting all persons to beware of such a licentious doctrine, &c. Now the solemn and real fact was, that Elliot NEVER was a universalist: on the contrary, he was, and from his youth up had been, a congregationalist. This we took occasion to prove, partly by a letter, a copy of which is now in our possession, certified by the Jailor, written by Elliot a very short time previous to the execution, in which he said he wished a certain congregational clergyman to attend his funeral, for, added he, "I was brought up in that order and always held that way,"—and partly by the uniform testimony of his acquaintances, with whom we conversed, who knew his religious opinions. We felt it our duty to expose the false statement contained in Mr. Fisher's ballad, and accordingly we did it. Here the matter ended. Mr. F. we understand, did not like our remarks; and it is not a subject of wonder that he should not. This is all we ever had to do with our poetic author. But bating the zeal against universalism—a doctrine which it is evident he knows little or nothing about,—we suspect he is a pretty fair man. It does sometimes happen that a man's religion—especially such an one as Mr. F. professes—will lead him to do what, under other circumstances, he would scorn to do. We are not without reason for believing it is so, with Mr. Fisher. As a man—a citizen, he has strong claims to our good will and mer-

cy; but as a bigoted clergyman, blinded by his prejudices, he is an object of our pity.—As our own soul lives, and as Jonathan Fisher's soul lives, we owe him no resentment. His peculiar sentiments in religion we abominate, for we almost know they are unscriptural. That they are calculated to have, and often have had, a bad tendency on the mind and conduct, we have no doubt; but at the same time we give him credit for the virtues he does possess, and it is these, most probably, which cause us to entertain a friendly feeling towards him.

But to the POEMS. We have not room for very copious extracts from all the subjects of our Author's Muse, and can only present the reader with a sample of the most important and interesting ones. We shall give them, not more for the sake of serving up a rare dish of unrivalled poetry for the benefit of our friends, than to show them the *summum bonum* of chaste composition and literary excellence—we speak of the work thus, because coming from a distinguished congregationalist clergyman, who is preparing for the press a *Hebrew Lexicon* (!) it must, as a matter of course, be either a standard work itself, or, at least the forerunner of one forth coming.

His first Poem commences as follows. It is entitled

"THE SNOW STORM."

"Twelve miles I've travel'd over hill and dale,
And all the way, driven by the east-east wind,
The snow, descending from the cloudy sky,
And borne aloft, comes whirling all around.
Sometimes I'm shelter'd by a thick spruce grove;
Sometimes the lee of some high neighbouring hill
Kindly secures me from the driving storm.
Sometimes unshelter'd in the open field,
Traveling still westward, as I pass along,
The tempest, rushing with unbridled force,
Beats full upon me; piercing is the cold;
I turn my face a little to the left,
Hold my right hand against the windward cheek,
And thus defend it from the beating snow."

That Mr. Fisher should have travelled precisely twelve miles in a North-Eastern snow storm, (we greatly marvel, since he is so particular, that he has not informed us whether he performed this extraordinary journey on foot or on horse-back,) that "the snow" should have "descended," & this too from "the cloudy sky;"—that the friendly barrier of a "thick spruce grove" should sometimes have sheltered him from the storm;—that, travelling "still westward," the "tempest" should beat so cruelly upon him as to drive him to the dire necessity (*tempus lacrymarum*) of turning his "face a little to the left" and of holding his "right hand against the windward cheek!"—these things truly, if they are not very remarkable, are vastly poetical, and entitle the author to high consideration as an inventive genius.

"The snow storm," concludes with a well applied moral, that, seriously, makes amends for the want of real poetry which almost every where is discovered in the Author's composition. The following sentiment is good, but seems rather inconsistent with Mr. Fisher's general views of the divine character.

"Such are our trials in this varying world;
Of deep troubles; but a hand unseen
As oft comes kindly, sweeps our cares away,
Evens our path, our drooping spirits cheers,
Lightens our feet, and bids us happy speed."

We hope the author has always found this to be the case in his journey of life. If so, he can hardly have reason to represent God as an enemy to his creatures.

The Author's muse seems to "ride among the storms," and powerfully reminds us of a character described by Homer.

"Oh man unpitied! if of man thy race;
But sure, thou spring'st not from soft embrace,
Nor ever tender goddes brought thee forth.
Nor ever tender goddes brought thee forth.
Some rugged rock's hard entrails gave thee form,
And raging seas produced thee in a storm!
A soul well-suited that tempestuous kind,
So rough thy manners, so untam'd thy mind."
Hud. B. 16, Pope's Trans.

The following is the beginning of a poem, by our author.

"On a violent evening Rain Storm, in the month of October, 1805."

"The cry of gale, wild from the northern climes,
Now half bewilder'd in the mist, is heard.
Hark! now it sprinkles; now the long, cold blast
Rises and swells; the leafless branch abroad
Sighs to the wind. Now harder blows the gale,
And still increases, while the pattering rain,
Aslant descending, swiftly forward urg'd,
Beats on the cottage side; the cottage shakes,
Each crevice whistles; melancholy sound!
The windows clatter, and the chimney roars;
The house joints creak. 'Tis blackness all abroad;
Each pane of glass, a door of light by day,
Now like an opening to a cellar seems.
Some one or two, from which the candle shines,
Reflected light (?) in varied scraps of light.
For'd through a leak, we hear the water drop (!)
This chair is mov'd, now that, perhaps a chest,
A bed, or table; now a little brook,
Swelling and spreading, runs along the floor."

It is not often that we meet with such sublimity as this.

This poem, like the other, is concluded by a moral, of which, in some respects, we cannot speak so well as of the former. Does the reader ask what it is? Why it is nothing more or less, in short, than this,—that the natural benefits resulting from the storm, are a figure, or pledge of the salvation of the elect, and that the destruction occasioned by it, presignify the endless misery of the

non-elect! The author, in pressing this figure into a support of his favorite doctrine, probably forgot what he was about to say, on page 91, to show the illegality of figures to prove a point, viz.

"Say thus the scriptures? Similes you know,
From nature drawn, will not suffice to show
This dispute."

There is something very natural, though perhaps not altogether so poetic, in his description of his trip from Blue-hill to Salem in 1809, by water. He introduces himself on board the "Schooner Minerva" as follows:

"Her sides I mount, and over tier on tier
Of high piled lumber, bend my chest along;
Down the dark cabin now my course I steer,
And take my seat amidst the clutter'd throng."

Could'st thou abide! No spacious hall invite,
Here, to and fro across the snowy floor,
To walk deep musing, or with calm delight
To view the landscape thro' the ample door."

Almighty Power, bestow thy grace divine,
Arm me with patience; let my soul serene
Without one murmur to her lot resign,
Whatever toils or dangers intervene."

All hazardous and unusual enterprises require strong nerves to accomplish them.—Every body knows that a voyage from Penobscot to Salem in the month of September is a heroic adventure.

The rest of the Poem is chiefly a diary of the Author's voyage, which lasted "fifteen" days, in which we are informed of weighing the anchor, towing the wood coaster, passing certain bluffs, harbors, &c.—how many "precious souls" (totally depraved) there were on board, how they once came near parting their cable, how they "scrap'd down and slush'd" the masts, "which way the wind was, light or brisk, &c.—all very poetic. One incident deserves repeating.

"Meanwhile the little birds, on weary wing,
Come hovering round, and seem to ask repose,
Alight, and chirp, too much ur'd to sing,
But fluttering round, their plumage gay disclose."

Pass on the deck, perceive the tempting prey,
Lies close and still, and eyes the feather'd game,
Leaps o'er the taffy, plunges in the sea;
Ah! simple puss! her cries our pity claim.

All haste above, a tender interest feel
To puss' fate; a fish'd long board, we heave,
She gains the board, we draw her home at will,
And poor grimalkin from her fears relieve."

"Satan's Great Device, or Lines on Intemperance," are undoubtedly written for a good and wholesome end. All good men deprecate the prevalence of this vice. There is more fancy in this than in any other piece of the Author's composition. Satan is represented as holding council how he may lure the souls of men to hell. After having raised up "Deists," "Atheists," and worst of all, "Universalists," for his hellish purposes, (a very charitable imputation of the author, which may prevent his complaining for aught of severity with which he may be treated by those he would foudly asperse,)—and finding that these emissaries of the Devil could not fill hell fast enough to satisfy him, Satan is represented as concluding to plant the sugar cane in the West Indies, to manufacture it into molasses, and the latter into rum, that with this instrument he may satiate his infernal desires by the unlimited destruction of the human race. This is the amount of the Poem; and though it is the offspring of "poetic license" and altogether imaginary, we should not wonder if it should be the means of causing many of his ignorant readers to believe in the personality of the devil and in the actual transaction of the events imagined by the Author. Milton's paradise lost is the best proof, and to many the most satisfactory, of the existence of a personal devil, a war in heaven, the fall of angels, and an eternal hell.

We now come to the most important—the most logical and conclusive part of the work under review. It is entitled, "I and Conscience; or a Dialogue on Universalism." "I" is a universalist; "Conscience" a believer in the christian doctrine of endless misery. We do not say that that "Conscience is seared as with a hot iron," but it is pretty evident that it is hardened by the convictions of the hotter doctrine of never-ending fire and brimstone,—materials, by the way, as efficacious as iron is to sear a softer body. Let us hear Mr. Fisher speak in behalf of the Universalist.

"Hail, happy thought! My soul, no more repine;
Live as thou wilt, the bliss of heaven is thine.
Now thou art free; eternal death's a lie,
'Twas bravely said, 'Ye shall not surely die.'"
This, certainly, is very candid, generous and charitable, to begin with. But we wonder he should not have given credit to the Rev. Mr. Haynes, the black preacher in Vermont, for the sentiment above quoted.—Haynes has the entire claim to the originality of the application, and it is hardly fair for one brother to rob another in this unceremonious manner. To be serious—if it is lawful to be so on a ridiculous subject: Jonathan Fisher knew when he penned the above, or if he did not, it is high time he did know, that no Universalists ever believed or admitted

that the bliss of heaven was connected with licentious living, as he represents them to say. Universalists hold and contend as earnestly as any persons on earth, that no man can be saved in his sins, or escape the punishment which God has threatened the transgressor. They maintain, constantly, that holiness is absolutely necessary to salvation; and believe in the universality of the latter only because they believe also, according to the bible, in the final unlimited prevalence of the former. Any man who asserts that they do not hold to this, any one who represents them as saying as above expressed, is either a malicious calumniator or he is ignorant of that which he ought to know before he undertakes to describe it. Mr. Fisher may accept of either description as applicable to himself, which he pleases, according to his own knowledge of himself.

And are Universalists the ones who "bravely say, 'Ye shall not surely die?'" Let us see. It is time this slander was returned to those with whom it originated. Mr. Fisher, as appears by his own words, holds that the death threatened to our first parents was "eternal death." Now we ask him—we press the question home to his "conscience" and his heart—did Adam and Eve die an "eternal death," on "the day they eat of the forbidden fruit?" We know his answer—he cannot reply otherwise—they did not die, an eternal death on the day of transgression. Who then, according to Fisher himself, told the truth? God who said they should die on the day they eat thereof? or the Devil, who told them they should "not surely die?" Mr. Fisher is an advocate for the truth of the latter statement, viz. the devil's assertion. He contends, in the language of Satan, that they did "not surely die;" and if he had lived at the time, believing as he now maintains, that God threatened Adam and Eve with "eternal death," and knowing that instead of suffering it on "the day" of transgression, they would continue to live nine hundred years after and then go to heaven, he would have confirmed the arch deceiver and repeated his words, "ye shall not surely die." Mr. Fisher is himself welcome to "the Devil's old notes," which he has preached these twenty years,—all we ask is that he should keep them to himself, in his own possession, and not charge them to the account of others who are not ambitious of following his example.

We believe that Adam did die, all the death which the Almighty threatened, and this too within the time specified by him. We do not believe that he died an "eternal death," because we all know he did not. Nor dare we say God threatened him with eternal death, for this would be to charge Him, as Mr. F. does, with telling a falsehood. We not only believe that Adam suffered the penalty of his transgression, but we believe also, in the language of Paul, that, "death passed upon all men for that all have sinned." We maintain, also, that "as in Adam all die, even so in Christ shall all be made alive;"—that "as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life;" that "as by one man's disobedience, many (i. e. all men) were made sinners; so by the obedience of one shall (as) many (hoi polloi, "the whole multitude or bulk of mankind," Parkhurst,) be made righteous." See Rom. v. Mr. Fisher it seems, does not believe this. He may deny the Bible and set the testimony of holy Apostles at naught,—this is no concern of ours; he alone is answerable for his infidelity. But it is time he was taught to call home his malicious arrows:—they will yet visit him in righteous indignation.

We have not room for farther quotations from the "Dialogue." What we have already given is a fair sample of the whole. It consists throughout of similar vulgarity, misrepresentation and religious calumny, and deserves a place on the same shelf with his Elliot ballad.

If the reader should be disposed to think that, in some of our preceding remarks, we have erred in employing the language of satire, he should be reminded that the Poems under review are themselves consummately ridiculous and cannot in justice be met in any other language. It was a remark of Goldsmith, that "to endeavor to convince an enthusiast by argument, is as vain as to attempt to spread quicksilver with the finger. The only successful weapon with which to combat such a character is ridicule, it being the only thing he can be made to feel." Ridicule we seldom employ, except when necessity requires it. It is sometimes lawful, and is so eminently in the present case. We said before we had nothing to do with our Author's private character. It may be, and probably is, estimable. We wish him a rich reward

for all his domestic virtues. But, in the present case, we know him only as a public man. As an author, his published works become public property, and he has no right to complain if others do justice to them. He seems to be over-charged with bitterness towards universalism and universalists, misrepresenting the former and defaming the latter in about all his printed productions. That he should be permitted to go on "scattering fire-brands, arrows and death," exclaiming, "am I not in sport?"—without being noticed by those whose opinions and characters he abuses, is not to be expected. Mr. Fisher needs to be informed of one thing;—it is not Hebrew, it is not Greek, it is not Latin;—it is plain English. It does not follow that every man is a knave or a fool because he thinks better of his Creator and Saviour than you do. A respect for the opinions and feelings of others is the only way to obtain the respect of Society.

SELECTED FOR THE CHRISTIAN INTELLIGENCER.

SELF-KNOWLEDGE.

Self-knowledge will preserve us from being deceived by flattery, or overcome by unmerited censure. The language of adulation sounds in the ears of a man, who knows himself, like the language of reproach. He receives it, as a gentle admonition of what he ought to be, rather than as a description of what he is. He is humbled, rather than elated by extravagant praise; and is disposed to pity the ignorance, or suspect the designs of the man, who, whenever he approaches him, holds out a compliment, or whispers an encomium. Even when he is sensible, that, in any instance, he merits approbation, yet when he considers his innumerable deficiencies, failings, faults, unknown to all but himself, the praise, which he receives, seems to him to have little more foundation, than the enthusiastic anticipations, which travellers sometimes express of a country, which they have never seen, when they expect a cloudless sky, a temperate climate, a luxuriant soil, a happy people; but, upon exploring which, they find the same vicissitudes of weather, as at home, similar ravages of disease, similar miseries of poverty, and equal, though different vices, prejudices and defects of society. The man, too, who knows himself, learns to bear reproach. If he knows it is merited, he is silent, but suffers not the opportunity of improvement to escape him. He puts on no empty airs of resentment, or affected surprise. If it is unmerited, he can look up, with humble eye, to heaven, and say "my record is on high;" or, if he suspects himself, he will ask, like the anxious disciples, "Lord is it I?"

A man, who knows himself, will know more of others, than one who boasts of studying mankind by mixing with all their follies and vices. Man has often been termed a little world, a world in miniature; and every individual is an epitome, perhaps, of the society, in which he lives.—In general, we are impelled by similar passions, and occasionally engaged in similar pursuits. The same temptations assail, the same artifices deceive, the same motives impel us, though with various success, and unequal repetition. He, who has been accustomed to watch the motions of his own mind, and to scrutinize the character of his own actions, will, in general, judge with more justice, and always with more candor, of the conduct of others, than any of those, who value themselves on their knowledge of life. There is something, which passes in the world for penetration and sagacity, which consists in always finding fault, where fault may be found; in suspecting baseness, where integrity is not clear; in condemning with scruple, where others hesitate to decide; and in predicting the worst, when the prudent doubt, or the timid are alarmed. But the man, who knows himself, will be ready to pardon mistakes, to conceal absurdities, to inform ignorance, to pity folly, and to account, at least, for vices, which he cannot excuse. When he censures, he censures qualities in others, which he has not failed to reproach in himself; and when he applauds, he applauds what he knows how to value, either from the struggles, which it has cost him to acquire it, or from the wretchedness, which he suffers from its absence. He will not strike without mercy, who feel himself the tingling of every stroke. It is ignorance of ourselves only, which make us the libellers, or the self-constituted judges of others. BUCKMINSTER.

ELEGANT EXTRACT.

There have been martyrs in the cause of religion that have sung the song of victory while the flames curled around them; there have been champions for freedom and their country, who have fearlessly rushed on to battle and death; but there is no image more affecting than that of a patient widowed mother, devoting her days and nights to her helpless children, and suffering martyrdom without the martyr's crown.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDNER, FRIDAY, APRIL 25.

"Hang your banner on the outer wall!"

TO LIBERAL CHRISTIANS. Brethren,—It is time to wake up and go forth resolutely in the holy contest for truth. This laying still and doing little or nothing will never answer. We must brush all trifles away and arise manfully in the strength of the mighty God of Jacob to defend ourselves and the cause we have embraced against the disciplined forces of the enemy. He has counted his numbers,—his hosts are marshalled and already are they engaged to put down the only rational and pure religion ever given to mortals. We owe a duty to God, to ourselves and to posterity, which we must faithfully discharge, forgetting all minor considerations. How long will you consent to be slaves in a free country? "Slaves" did we say? Yes, every man is a mental slave who dares not think for himself, speak as he thinks and act independently. How long will you, through fear of man and by a love of what is called popularity, consent to lend your influence and support to a doctrine you do not in your souls believe, and to withhold both from the cause which you really think to be the true one? Americans! remember your birthright, and sell it not. Remember the patrimony left you by our patriotic sires who toiled and suffered and bled to make you free—and after all dare you *not* be free?—dare you not exercise that independence which is secured to every citizen alike by the Constitution of our happy country? Awake then, like men. Slumber not while some modern Delilah shears you of your strength,—rest not in indifference while the enemy binds his fascinating cords around you, to make you his prey.

From this time henceforth let UNION be the watchword. Let us put our strength together and unitedly engage, with an unusual ardor, in the cause of truth and righteousness. No man will ever be respected until he respects himself. This is equally as true of bodies of men as of individuals. The rights of none will be respected until they resolve to claim and exercise them. Do you always wish to be oppressed? Have you forgotten what the illustrious Jefferson said,—that "we were not born with saddles on our backs, ready to be ridden by ambitious ecclesiastics as soon as we have acquired strength to bear the ponderous burden"? If it is on you, throw it off. The effort may require some resolution, but it will well repay the undertaking. Wherever there is a number—even a very small number—of liberal Christians, let them unite and adopt measures for the spread and enjoyment of truth. Form into societies, and let no trifling differences divide you;—let no root of bitterness spring up among you. It is astonishing how much a few, well united and resolved to effect something, can do. "Come out and be ye separate." Support that and only that which you believe to be true. Reserve your strength for your own cause, and lend it not to others who will use it to oppress you. We speak in earnest, and hope to be so understood. We address ourselves to every liberal reader, and trust he will receive our exhortations accordingly. We shall say more on this subject hereafter; at present we conclude in the words of Isaiah,—"AWAKE! AWAKE! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem,—shake thyself from the dust—loose thyself from the bonds of thy neck, O captive daughter of Zion."

THE REVIVAL IN WISCASSET. So many false reports have been put in circulation in this vicinity and elsewhere relative to our brethren in Wiscasset, where there is a revival of religion, that we deem it a duty which we owe to ourselves and to the public to take this place to correct them. Frequently have we been told,—indeed it has even been stated from the pulpit in our own neighborhood,—that almost every Universalist in Wiscasset had gone over to the enemy. Previous to our visiting that place a short time since, we were assured on the authority of persons coming from Wiscasset, that if the Editor went there to fulfil his regular appointment to preach, he could gather from the whole town but two individuals for an audience; all the rest of the society having renounced their faith. He went, he found the facts to be very different. Considering what he had heard, and knowing how liable people, without a stated pastor, are to be led away by false doctrines and to be operated upon by a prevailing excitement, he was disappointed in finding so large a congregation. The meeting was well attended during both services on the Sabbath, and in the evening, at the Universalist Conference Meeting, there were more than could be accommodated with room in a situation where they could hear. While there he ascertained the fact that the number of Universalists in Wiscasset, instead of being diminished had actually increased, and our brethren were highly encouraged and elated

with the prospects before them. Since his return, two other falsehoods have come to his ears, and are now going the rounds throughout the country. It is said that the Universalists have no conference meetings in Wiscasset. That the conference the editor attended was a Methodist evening meeting, where our brethren, having all been converted to Methodism, chose to go, and the editor found it prudent to go with them! This hardly agrees with another "white lie" that circulates in the same channel. We are told that at neither of our meetings while the editor was in Wiscasset, did we have over four hearers! Now—to use plain, every day language, if we may be pardoned in such frankness,—what is the use of lying about this business? Do our religious opponents, by inventing falsehoods "out of whole cloth," and circulating them with an industry that would become a better cause, think by such means to convince us and the world that they are Christians? It will take some time before such conduct will convince us that they are, what they profess to be, better than their neighbors, or more entitled to salvation hereafter.

A Universalist Church is about being organized in Wiscasset. It is expected Br. BIRBE, of Portland, will attend on its recognition.

We hope that when the Congregationalists, the Baptists and the Methodists, make out their accounts of the revival in Wiscasset, for the Mirror, the Watchman and Zion's Herald, they will not, as they too generally do, lug in, misrepresent and defame the Universalists. If they do, we shall be likely to deal plainly with them. It happens that we know some facts, that, if necessary, on a future occasion, we may make use of. They will not be pleased to see them.

DECLINE OF ORTHODOXY. We learn from the Christian Register, that the Trustees of the Presbyterian Church in Allen-st. New York, "having labored long, and struggled through many difficulties, and having been disappointed in all their hopes of efficient aid, have come to the resolution to dissolve." The church has been advertised for sale. This, if we mistake not, was the church which recently offered to any wealthy individual who would give the church \$1000, to print his name in gilt letters on the pulpit in front, that every body might see what a great Christian he was.

Another church, belonging to the same denomination, has already been vendid for a Jewish Synagogue.

It is not long since the Presbyterian church in New-Orleans was sold to a Jew, who still owns it.

The Register very justly inquires, what would be said if liberal Christians should have to sell their churches to Jews or Mahometans?

BR. COBB has moved out of this State and taken his residence in Malden, Mass. He left Waterville with his family last week. We are sorry he has gone out of Maine—he was very useful and much needed here.—Having a good constitution & a strong mind, he could visit towns in various directions and do great good in exposing error and establishing truth. May the best blessings of Heaven follow and remain with him through life; particularly do we hope that his connexion with the Society in Malden may prove agreeable and useful. He has left our cause here in a prosperous condition.

ADDITIONS IN THE MINISTRY. Four young gentlemen, of good learning, promising talents, and sustaining a virtuous reputation, living in this state, have, since the commencement of the present year, resolved on devoting themselves to the work of the Christian ministry in the order of Universalists.—We hear favorable accounts of their gifts as speakers, from those who have heard them preach—as they now do occasionally. The Lord of the harvest seems disposed to raise up more faithful laborers in this part of his vineyard, and truly there is need of it, for the fields are already waiting for the reaper's sickle—thousands are anxious to hear the word of life; but, we are sorry to say, there are some of our Societies who want to hear it from the ablest preachers or not at all. This is manifestly wrong. The way to obtain able preachers, is, to encourage and sustain them while young.

Extract of a Letter from REV. O. A. SKINNER, to the Editor, dated LEMPSTER, (N. H.) April 8.

"I am to preach the ensuing season in the towns of Lempster, Marlow, Washington and Jaffrey. The Societies of these towns are at present small; yet we have reason to believe, from the gradual increase of their numbers, and the respectability of their members, that the time will soon come when they will rank with the other societies of this vicinity in numbers, as well, as we trust they now do, in point of piety and respectability.

My meetings are well attended, and there is at least a listening ear. We anticipate that there will be a church formed in this vicinity the ensuing season.—

Our number however will be small at first. Yet we hope that those who unite in church, will so walk and live, that others will go and do likewise. I am also happy to state that there is a good degree of engagedness in the cause of Christ. And if our zeal is not wholly according to knowledge, we endeavor to temper it as much as possible with the wisdom from on high.

And while the societies of our sister denominations, are moved and shaken by revivals, excitements, &c. &c. we hope to be progressing in knowledge, and advancing in holiness and happiness, by a constant attendance upon public and divine worship at stated times and seasonable hours, and by a frequent and prayerful perusal of the sacred scriptures, which contain the richest instruction for all our better hopes. We look forward with anxious expectation and unwavering confidence to the time, when religion shall be held by all as a system of divine faith and worship, calculated to afford the most permanent joy, and to inspire the heart with the most exalted hopes—when all will be influenced by her divine principles, guided by her holy precepts, invigorated by her renewing spirit, and breathe the pure air of "love, liberty and peace."

Extract of a Letter from REV. WILLIAM FROST, to the Editor, dated DOVER, (ME.) April 12.

"It will be gratifying to you to learn, that the doctrine of God's universal grace and salvation is gaining strength in this region. The opposition against us, it is true, is great and untiring, but our cause, being, as we humbly trust it is, of God, must and will prevail. Where light is there is liberty; and where liberty and light are, rational and transporting views of God's character and government, and of the final destination of his creatures, cannot but flourish and become established.

I will add that Br. B. Burley has commenced preaching and bids fair to be useful. This is a circumstance very pleasing to me. Another promising young gentleman by the name of Richards has begun to preach the truth as it is in Jesus.

I expect to remove before long, from this place to Dexter—a town about twenty miles from my present residence."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

EPITOME, NO. III.

"For ye shut up the kingdom of heaven against men."—Math. xxiii. 13.

The object of my former remarks upon the above text, was, to show what our Lord meant by the expression "kingdom of heaven." It was discovered that an error has been committed in making a general application of that expression to the future eternal state of happiness; that neither that expression, or its equivalent, often have that meaning. It was discovered also, that the ancient prophets foretold the establishment of a spiritual kingdom in the earth, by Christ the Messiah, over which he should reign and in which many should enjoy a foretaste of that inheritance which is incorruptible, undefiled, and that fadeth not away;—that this kingdom was to be established by the preaching of the gospel, for it was a state of reconciliation to God, by the shedding abroad of his love in the heart, through faith in the gospel of his grace and truth, revealed by Jesus Christ. I shall now attend to the second thing proposed, viz.

2d. Show how, and by whom the kingdom of heaven may be shut up against men.

The first question that presents itself here is,—what is meant by *shutting up* the kingdom of heaven? This entrance, we have seen, was through faith in the gospel;—the "rest,"—the "joy and peace,"—came by believing. To shut up the kingdom then, was to prevent people from coming to a knowledge of the truth;—to prevent their believing the gospel. Those who knew nothing about the truth, knew nothing about the joy and peace there were in believing; they knew nothing about the blessedness of the kingdom of heaven. Here I ought to observe that the truth—the gospel, is the same now, it was in the days of Jesus Christ; the kingdom of heaven is the same now, it was then; and it may be shut up against men now,—that is, people may be prevented from receiving the gospel and entering into its joy and peace now, as well as in the days of the Saviour. This may be done by different characters, in different ways.

1. Public Teachers, in their zeal to make proselytes to their particular sects, may shut up the "kingdom of heaven against men;"—may neither receive the truth themselves, nor suffer those to receive it, who, were it not for their rigid control and influence, might believe and find peace. To such characters our Lord evidently speaks in the text. The teachers and expounders of the law in the divinity schools at Jerusalem, received the honorary title of "Rabbi," i. e. Eminent Teacher. The Pharisees, claiming to be infallible teachers, loved to be called "Rabbi;" that they might command a greater influence over the credulous and unsuspecting part of the community, and make the more proselytes to their sect.—The divine teacher, after cautioning his disciples against following the hypocritical example of this people, goes on to unmask their hypocrisy, and administer a portion of that reproof which their wickedness deserved; saying,—"Woe unto you Scribes and Pharisees, hypocrites! for ye

shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. For ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." (I read the 13th and 15th verses in connexion, because it is decided by learned critics that the 13th and 14th verses should be transposed, and the 13th and 15th be read together. Dr. Clark says—"I think the fourteenth & thirteenth verses should be transposed. This transposition is authorized by some of the last MSS. Versions, and Fathers. The fifteenth reads best after the thirteenth." Thus we see that the leaders of the Pharisees (that most numerous and powerful sect among the Jews) turned their backs upon God's dear Son, and shut their eyes against his light; refusing to inquire into the doctrine he taught; and in their zeal to make proselytes to their creed and sect, compassed both sea and land, infusing their spirit of prejudice and opposition to Jesus and his testimony, into people of all ranks and characters, thereby making them the dupes of their craft and deception, and shutting up the kingdom of heaven against them. And I ask, is it not a fact that there are many similar characters and operations at the present day? Just cast your eyes about you, over our own country only, and I will ask you a few questions:—Do you see any divinity schools established? Yes many; very many. Do you see any persons sometimes travelling a long distance and at considerable pains to obtain the title of "Rabbi," or something like it? Yes, hundreds. Do you see these characters projecting money-getting schemes, and thus placing heavy burdens on men's shoulders, under pretence of saving souls? Yes, says the reader, and our country is full of their beggars. Do you see these people compassing land, and even sea? and what is all this for? Is it not to make proselytes to particular creeds and sects, and to prejudice the minds of the people against, and set them in opposition to the gospel of the grace of God that bringeth salvation to all men? To shut people's eyes against the light, and their ears against the sound, and their hearts against the hopes of the faith once delivered to the saints, that in Christ the seed of Abraham, all nations, families, and kindreds of the earth shall be blessed? Every unbiased reader, who has allowed himself to take any notice of the signs of the times, will find it difficult to withhold an affirmative answer to these questions. It is a lamentable fact that ministers of many of the popular denominations appear more anxious to make proselytes to their respective sects, than by an exhibition of God's universal grace, to teach sinners that, "denying ungodliness, and every worldly desire, they should live soberly, righteously, and godly in the present world." Were not this the case, we should not witness so much bitterness and acrimony in the clerical ranks. If vital and practical piety, and rational happiness were the main object of the labors of all professed ministers of Jesus Christ, we might expect them to agree to differ in opinion, and unite in their labors of love; for a righteous Congregationalist is better than an unrighteous Baptist, and a holy Baptist is better than an unholly Methodist, and a pious Methodist is better than a wicked Universalist, and a godly Universalist is better than the ungodly of all other denominations. I would not imply by this association of denominations that Universalists indulge the proselyting spirit of the day, or that they are unfriendly to other sects; no, heaven be thanked that our order has ever manifested a disposition to keep open all the avenues to the understanding and the heart, and to cultivate a friendly, conciliatory feeling toward Christians of every name; hailing with joy the spirit and works of the benevolent Jesus, whether those who manifest them, follow with us or not. But what I mean is, that internal piety, pure religion is valuable, call it by what name you please. But the proselyting schemes in which the leaders of the popular sects of our day are so zealously engaged, are but illy calculated to increase the knowledge of the truth, or to promote pure religion, or rational happiness: indeed they are directly calculated to shut up the kingdom of heaven against men.

2. There is another class of people that shut up the kingdom of heaven against men, or prevent people from coming to the knowledge and enjoyment of the gospel, by other means. I mean careless, unworthy professors. It is a fact too notorious to be denied, that believers in divine revelation have driven many people to the delusion and darkness of infidelity. This they have done by attributing to the Bible, doctrines and principles, too monstrous and absurd for any reasonable, reflecting mind to credit;—thereby causing the honest inquirer to turn his back upon that holy book, and with disgust and contempt, consign it to the flames, as more fit to be burned, than to be read and believed. Just so the professor, by an unholly walk and conversation, may bring reproach and contempt upon whatever he professes to believe.—The observer considers his conduct to be the legitimate fruit of his faith; and as he abhors the one, he will surely avoid the other. If then, this professor believes the gospel in its purity, (which we have seen is the door of the kingdom of heaven), he shuts up the kingdom of heaven against men, by an ill ordered life and conversation. I might say much more in support of this position, but the fact is sufficiently

obvious to render any further remarks necessary. The whole subject of our text suggests a few reflections with which I shall close.

1. Our subject urges upon us the importance of maintaining, defending and encouraging the spirit of free inquiry.—Suppress this, and you shut the mind against the light of the glorious gospel of the blessed God, and the heart against the blissful hopes of the exceeding great and precious promises; in a word, you shut up the kingdom of heaven against men, and perpetuate ignorance, superstition and mental slavery; darkness, deception and woe. But if we will prudently indulge, and fearlessly encourage the disposition to "prove all things—judge even of ourselves what is right, and hold fast that which is good," we may both enter in at the strait gate, to the narrow way which leadeth unto life.

2. Our subject discovers to us the great importance of our maintaining good works, that we may thereby cause the unbeliever to fall in love with the truth.—And here I must be permitted to address myself particularly to Universalists. Brethren, if there be any person on the face of the earth who ought to be circumspect and holy, it is the Universalist. Yes, brethren, we ought to be careful to maintain those good works which are good and profitable unto men. Because,—1st, we are surrounded by determined and vigilant opposers. Now, it is the case with many of the different sects who oppose us, that they agree with each other in many of their important points; but they all unite to oppose us in almost every particular of our faith. Since, then, the eyes of an opposing multitude are upon us, to take every advantage of our imperfections and foibles, we ought to be awake to righteousness, and sin not. 2d, it is important that we be virtuous, because our enemies will not allow us the excuse for vice, under which they will shelter themselves. If they commit sin, they say it is owing to the remains of depravity within them; but if we are sinful, they say it is owing to the pernicious influence of our doctrine: that the natural tendency of the doctrine we profess is licentious and immoral. Though they profess to have been changed from a depraved to a holy state, yet they contend that their evil deeds are caused, not by their faith, but by their depravity! At the same time they contend that we have not been changed from our depraved state, yet our wickedness is not the fruit of our depravity; it is all owing to our wicked doctrine!! How important then, that we show by a good conversation and upright walk, that the grace of God that bringeth salvation to all, teaches us to deny ungodliness, and every sinful desire, and to live soberly, righteously and godly. For if we indulge ourselves in wickedness, we shall do more to confirm the erroneous impressions of our deceived fellow mortals, than the simple testimony of a multitude of our enemies. But if it be our constant aim to be holy and harmless, we shall do much towards undeceiving them, and opening their eyes, that the light of the glorious gospel may shine unto them, and give them that peace to which they were before strangers. May God assist us all so to conduct as to place a seal upon the lips of those who are of the contrary part, giving them no occasion to say ought against us; and by thus leading a quiet and peaceable life in all godliness and honesty, may we recommend the gospel of our salvation to the attention and admiration of the deceived and unbelieving,—thus, introducing them into that kingdom of heaven which is not meat and drink, but righteousness and peace, and joy in the Holy Spirit.—And brethren, never, O never let it be said of us, "ye shut up the kingdom of heaven against men." T. G. F.

Haverhill, Mass.

FOR THE CHRISTIAN INTELLIGENCER.

MORAL INFLUENCE.

Pure moral influence in the breast of man should sway extensive; every feeling scan:—This, this alone, will give a country name. 'T would raise a kingdom, build a senate's fame; Empires increase where moral feelings reign; At court, or field, or on the rustic plain. The finer arts to these their beauty owe, Thence all our blessings—all our virtues flow. Thence science bold will trace her first steps, Thence virtue sprang,—thence wisdom's godlike dress. True law and honor there will seek her fount, And justice proudly own her native mount. Thence spring all virtues that adorn mankind, Pure social feelings, friendship, firm combin'd,— Candor and Truth in her unclouded day, And Sensibility, with her heavenly ray; Thence angel Pity, e'er misfortune's friend, And mild compassion, which to bosoms send A ray of hope to sooth the grief worn breast, And drive dull "Ennui"—to eternal rest. Thence pure Benevolence, bred by social will, May trace her nature, own her bosom's thrill; Thence high Ambition, cherish'd by desire, First burst to light a torch from heavenly fire. All noble virtues, that mankind may own, Were formed and fostered on a moral throne. Religion flowed from thence in purest wave, And in her fount the human soul would lave, This is a spring that cools celestial vales, But yet its dew is borne on fragrant gales, And mildly shed a holy influence o'er The breast of man, with high exclusive power. 'Tis Moral Influence smooths the earthly way, Points out the path to heaven's eternal day, Though smooth the course,—unless Religion lead—We onward useless—anxious doubts impede— She takes the hand and guides us to that goal Where honors wait the pure immortal soul. H. W.

THE CHRONICLE.

AND CATCH THE MANNERS LIVING AS THEY RISE.

GARDINER, FRIDAY, APRIL 25, 1828.

Dr. Benjamin Flint of Charlestown, Mr. John Hunkins of Exeter, and Mr. Abraham S. Patton of Dover—all of this State—are appointed Agents for this paper.

CONGRESS. The Tariff bill has finally passed the House by a vote of 109 to 91, and has gone to the Senate. Whether it will pass that body or not, is highly problematical. The bill, as agreed to by the House, extends a tolerable protection to farmers and manufacturers, though not so great as was desired by the New-England members. Every member from Maine voted against the passage of the bill—probably on account of the additional duty on Molasses, the effect of which Mr. Anderson thought would be to destroy our West India trade. A majority of the members from Massachusetts voted in favor of the bill.

The Senate by a vote of 26 to 20 have negatived the proposition of Gen. Chandler, Senator from this State, to abolish the office of Major General. A letter received in this vicinity on Tuesday last states, that the President has nominated Gen. Macomb to the Senate as Commander-in-Chief, vice Gen. Brown deceased.

TOO BAD. As the private Secretary of the President of the United States was passing on the 15th inst. into the Capitol on his official duty to deliver a Message from the Executive to the Senate, he was rudely attacked by Col. Jarvis, one of the editors of the U. S. Telegraph, who, to use a vulgar phrase, literally wrung his nose and offered other personal violence to the Secretary!

The subject was immediately taken up in the Senate on motion of Mr. Foot. Subsequently the President sent a Message to both houses, in relation to the assault, which was respectfully received. The House, on motion of Mr. McDuffie, have unanimously agreed to appoint a select committee of seven, to investigate the subject. The President in his Message says:

"I have thought it my duty to communicate this occurrence to Congress, to whose wisdom it belongs, to consider whether it is of a nature requiring from them any animadversion; and also, whether any further laws or regulations are necessary, to ensure security in the official intercourse between the President and Congress, and to prevent disorders within the Capitol itself. In the deliberations of Congress upon this subject, it is neither expected nor desired by me, that any consequence should be attached to the private relation in which my Secretary stands to me."

JOHN QUINCY ADAMS.

MORGAN FOUND. The Editor of the N. Y. Evening Post says that he has seen and conversed with a gentleman who states it as a fact, that he sailed from Boston in a ship for Smyrna, with Capt. Morgan on board. He says Capt. M. is now in Turkey, and has become a Turk—that he carried out a considerable sum of money with him of which he was robbed in Smyrna, and that he is desirous to return to America. Morgan has been said to be found so many times, that not much dependance can be placed on new discoveries. This account however seems to come from a respectable source. We never believed Morgan had been murdered. He no doubt wanted to make a speculation on his books, professing to reveal the secrets of masonry, and as we believe, concluded to absent himself with a view to give confirmation to the report that the masons, knowing his book was true, saw fit to murder him. Such a story would have, and has had, a wonderful effect to create a sale for his illustrations.

SNOW. On the night of the 20th, and the forenoon of the 21st inst. we had quite a North Eastern snow storm—*rara avis* for this season of the year. About four inches of snow and hail fell. The storm resulted in a rain, which is the first we have had in this region for some time. The snow we believe has been a benefit rather than an injury to us; it will have a good effect in the roots of the grass. No vegetation was sufficiently advanced to be injured by it.

We learn from the National Gazette, that there was a heavy fall of snow in Philadelphia on the 15th inst. We notice too in a Fayetteville, (N. C.) paper, that on the 9th inst. the ground in North Carolina was covered with snow. Both papers state, that the destruction occasioned to the blossoms of fruit-trees, and vegetation liable to be injured by frost, has been serious. In New-York there was a snow storm on the 12th and 13th inst.

Melancholy Accident.—The London papers give numerous particulars of a dreadful accident which occurred by the falling of the iron roof of the Royal Brunswick Theatre in that city, while the company was assembled at the rehearsal. The number of lives lost had been stated to have been from 60 to 70, but the London Traveller of the 1st March, in an account of the Coroner's inquest, mentions the names of ten persons only whose bodies had been taken from the ruins; and who

probably, were nearly all who were killed. Many were more or less wounded.—Cent.

Connecticut and Rhode Island Elections.—Gov. Tomlinson has been unanimously re-elected Governor of Connecticut. The Senators in that State are chosen by general ticket, every freeman voting for the whole. The administration ticket (as it was called) succeeded. The American Mercury, at Hartford, says that of the 208 representatives chosen, all but about 10 are for the administration. In Rhode Island, Gov. Fenner is re-elected. The administration list of Senators, chosen as in Connecticut, were elected.

If the Greeks and Allied powers go to war—as they probably will,—it must be a tremendous conflict. The Grand Seigneur considers it a war for his religion. He exhorts his subjects, one and all, to pour out the last drop of their heart's blood, and never to submit excepting to the total blow of the battle-axe, promising them in the name of the holy Prophet, eternal salvation if they die in the conflict, and endless misery if they yield in the least. The Turks, animated by their religion, are not wanting in courage—they consider it the highest test of their devotion to fight till they die, believing that an eternal reward awaits their heroism. The sublime force can bring an immense army into the field. The manometan nation will be likely to be beaten only by its extinction.

City of Providence. The citizens of Providence (R. I.) in town meeting, have resolved that, "it is expedient that the town of Providence be invested with the usual powers and authority of city corporations."

Maj. Clark & Capt. Russell, attached to the military force that is to be stationed on our N. E. Boundary, passed through this town on Tuesday last on their way to Montreal.

The National Intelligencer states that it is the determination of the U. S. treasury to pay off five millions of the public debt on the 1st day of July next.

The votes for Governor in 195 towns in Massachusetts are—Lincoln 21,317,—Morton 20,428.

A writer in the Boston Patriot says, there is no need of a President in Cambridge or any other College;—that such an officer is a mere sinecure. There is no President in the Virginia University—established by Mr. Jefferson.

Anti Masonic.—It is said that anti-masonic lottery offices, stores, taverns, schools, &c. are established in the western part of N. Y. Anti-masonic Almanacs are already in circulation. The Batavia paper publishes an anti-masonic marriage, and an apothecary in Stauben advertises anti-masonic tick-oilment by the groce, dozen or single—"warranted genuine." Are there no anti-masonic pig's troughs? If not, who will buy pork?

Apricot trees are in blossom in Boston.

The Warren bridge corporation is organized, and \$50,000 are already subscribed to the stock. It is to be commenced forthwith. It will connect Boston with Charlestown, and is to be, in a measure, free.

CONGRESSIONAL.

[From the Boston Courier.]

The bill for a revision of the Tariff was ordered by the House of Representatives, on Tuesday last, to a third reading. It will be perceived by the yeas and nays, as given below, that the friends of protection to Wool and Woollens did not vote together—owing probably to a difference of opinion respecting the effect the bill may produce on that branch of our American System. It is probable that some who voted for it, acted in the spirit of the old proverb—*Half a loaf is better than no bread*; and that some who voted against it did so in the belief that if this fallacious protection were accepted now, the manufacturers would not be able to get what they want and ought to have, for many years to come.

The bill underwent some further unimportant amendments before it passed to be engrossed. Mr. Gorham's amendment, to except ravens duck from the operation of the new duty, was negatived—123 to 80. The previous question was finally called for by Mr. Ward of New-York, and the call was sustained, 110 to 91. On the question of engrossment, the yeas and noes stood as follows.

YEAS—Messrs. Anderson, Pa. Armstrong, Baldwin, Barber, Conn. Barlow, Barnard, Bartley, Beecher, Belden, Blake, Brown, Buchanan, Buckner, Buck, Bunner, Burgess, Chase, Chilton, Clark, N. Y. Clark, Ky. Condict, Coulter, Creighton, Crowninshield, Daniel, Davenport, Ohio, De Graff, Dickinson, Dwight, Duncan, Earl, Findlay, Forward, Fry, Gale, Garney, Garrow, Green, Harvey, Healy, Hobbie, Hoffman, Hunt, Ingham, Jennings, Johns, Keese, King, Kremer, Lawrence, Lecompte, Leffler, Letcher, Little, Lyon, Magee, Mallary, Markell, Martindale, Marvin, Maxwell, McHarton, McKean, McLean, Merwin, Metcalf, Miller, Miner, Mitchell, Pa. Moore, Ky. Orr, Phelps, Pierson, Ramsey, Russell, Sloan, Smith, Ind. Sprigg, Stanberry, Stevenson, Pa. Sterigere, Stewart, Storrs, Stower, Strong, Swan, Swift, Sutherland, Taylor, Thompson, N. J. Tracy, Tucker, N. J. Vance, Van Horn, Van Rensselaer, Vinton, Wales, Whipple, Whittlesey, Wickliffe, Wilson, Pa. John J. Wood, Silas Wood, Woods, Woodcock, Wolf, Wright, N. Y. Wright, Ohio—109.

NAYS—Messrs. Alexander, Allen, Mass. Allen, Va. Alston, Anderson, Mr. Archer, Bailey, John S. Barbour, P. P. Barbour, Barker, Barney, Barringer, Bartlett, Bell, Blair,

Brent, Bryan, Batman, Cambreleng, Carson, Carter, Claiborne, Conner, Crockett, Culpepper, Davenport, Va. Davis, M. S. Davis, S. C. Drayton, Desha, Dorsey, Everett, Floyd, Va. Floyd, Geo. Fort, Gilmer, Gorham, Gurley, Halle, Hallock, Hall, Hamilton, Haynes, Hodges, Holmes, Ingersoll, Isaacs, Lea, Livingston, Locke, Long, Lumpkin, Marable, Martin, McDuffie, McIntire, McKee, Mercer, Mitchell, S. C. Mitchell, Ten. Moore, Alab. Newton, Nuckolls, Oakley, O'Brien, Owen, Pearce, Plant, Polk, Randolph, Reed, Richardson, Ripley, Rives, Roane, Shepperd, Smyth, Va. Sprague, Taliaferro, Thompson, Geo. Trezvant, Tucker, S. C. Turner, Varnum, Verplanck, Washington, Ward, Weems, Wilde, Williams, Wingate—91.

The regular correspondent of the N. Y. Commercial Advertiser, after stating the passage of the Tariff to a third reading, remarks—

You will perceive that the New-York, Pennsylvania, Ohio, and Kentucky representation went, almost in mass, for the bill. The New-England members were divided—many of them thinking the bill positively hostile to their interests, instead of being protective to them. The duty on molasses is particularly odious to them. It is certainly a malicious provision, and unnecessary for the protection of manufactures; but its importance has certainly been greatly over-rated. It is also certain that the bill has many valuable features. The protection which it gives to the woollen manufacture is much greater than has been generally supposed; and greater than its framers intended it should give. The duty on iron is admitted to be a good measure; and that on hemp, though objected to by the navigating interests, is, in the estimation of many, also beneficial.

CANCERS. Gen. Varnum, of Dracut, Mass. has communicated to the public an account of the cure of a large cancer upon the ankle of his wife. Unsuccessful attempts were made to destroy it with vegetable caustics, and all medical skill proved unavailing, until resort was had to a plant the botanical name of which is *Pyrola*; but it is known by several names, ever-bitter-sweet, winter-green, rheumatism plant, &c. It is an evergreen, and is found in our northern forests most frequently where there is a mixed growth of oak and pine. A strong decoction of the *pyrola* was made in pure water, and poured boiling hot in a vessel containing a considerable quantity of pulverized roll sulphur.—Mrs. Varnum took a small quantity of this decoction internally two or three times a day; bathed the affected part around the cancer with it several times a day, and kept a cloth wet with it constantly on the ankle. She took about an ounce of medicinal salts every second day. A complete cure was effected in about six weeks.—Ken. Jour.

SOUTH SEA TRADE. A letter from Valparaiso published in some of the papers, states that our whaler on that coast outstrip all competition; and that the fame of their enterprise extends to every island from America to Japan, and from New Zealand to the coast of Asia. There are upwards of one hundred American whale ships constantly cruising West of Cape Horn; and it is added as a tribute to our skill in the fishery, that most English ships are commanded by New England sailors. The importance of a trade, employing 100 ships, averaging 400 tons manned by thirty or thirty five seamen, and carrying 2000 barrels each, may be readily estimated.

JUSTIFIABLE HOMICIDE. In the early part of the night of the 1st inst. a negro man whose name we have not learnt, made an attempt to break into the house of Mrs. M. Laughlin, a widow lady, living near Massy's Cross Roads, in this county. Mrs. M. put a child out at a window, and sent it to a neighbor's house for assistance—a friend came and remained until a late hour, during which time the attempt was not renewed. Apprehending no further danger, he returned home. Soon after, the negro again renewed his efforts to break into the house, when the child, as before, was despatched for assistance. In the mean time the negro was making rapid ingress into Mrs. M.'s chamber window, and she found it necessary to stand on the defensive; accordingly commenced operations with an axe—delve upon his head, and by the time her neighbor had arrived she had despatched him—life was extinct, and she saved from robbery violation and perhaps death. *Chesertown (Md.) Tel.*

The formation of a new territorial government west of Lake Huron or the territory of Michigan, is contemplated. Michigan will soon claim admission into the union as an independent state. The increase of this republic in wealth and population is unparalleled. In a few short years, at least three more states will be added to the confederacy—Michigan, Arkansas and west of the two former, now territorial governments, will necessarily be established. So we seem destined to progress, until the whole country between this point and the mouth of Columbia river will be divided into states, and subjected to the dominion of civilized man.

The whole annals of our judiciary hardly present a parallel to the case tried at the late term of the Superior Court in Upson County. We allude to that of the State vs. Lockwood. The friend was tried for the murder of his own wife by the horrid means of *starving*! It appears that while the deceased was confined to her bed by sickness, he withheld food, medicine and drink, and prevented any persons visiting her until she died from want!

After a patient and full investigation of all the facts, during which 20 or 30 witnesses were examined and ample counsel employed, the jury brought in a verdict of *guilty*.

Macon (Geo.) Tel.

In a late debate in Congress on the Tariff bill, John Randolph compared the manufactures to *hungry dogs*—said he had not purchased a dollar's worth from northern factories, and added "so help me God, I never will," and if southern gentlemen had one drop of the blood of their ancestors, they never would. He would neither eat, drink, nor wear any thing from North of the Patapsco—there were two remedies for the South; the first, a rigid non-consumption of American fabrics, and the second he would not in-

dicate, it was not to be resorted to until the other had been first tried and failed.

We understand that the revenue on foreign merchandise, imported into the port of Boston, during the last twenty days, is more than half a million of dollars; the duties on the cargo of the ship Clemaus, from Havre, were eighty thousand dollars.

Mr. Barton, who shot Graham in a duel last winter, at New-York, has gone to Italy. The seconds have been indicted and will be tried as accessories in the murder. And may the avenging laws of our country, hold them up as an example to duellists.

A letter from General Lafayette, dated January 13, to his friend Morgan Neville, Esq. of Ohio, mentions the intention of M. Perier, and his wife, (a grand daughter of the general) a grandson, and the two boys of G. W. Lafayette, to visit the United States.

For the first eight days the Miami Canal was in operation, tolls were received to the amount of four hundred and seventy-two dollars and seventy cents;—of which was collected at Cincinnati, \$224 46; at Hamilton \$83 24; and at Middletown \$160.

A deficit in the Treasury of the State of Mississippi, of five or six thousand dollars, has been discovered. The committee of accounts have taken possession of the treasurer's negroes and other property, to secure the state against any loss.

The N. York Post states, that Dr. Howe's History of Greece, is already in press, and will shortly be published. It will contain an account of the causes which led to the outbreak of the revolution in that country—a narrative of the military events and political changes which have since taken place—sketches of the characters of the distinguished men of modern Greece, and copious notices of its present condition.

The Bunker hill monument is reared very slowly. Upwards of \$40,000 have been expended, and the committee have now \$20,000 in funds. Much more will be wanted.

A vessel of about 30 tons was recently stolen from a wharf at Providence, and nothing had been heard of her some days afterwards.

The new bridge across the Kennebec at this place was finished last week. The bridge is a handsome specimen of architecture and reflects much credit on those who planned and executed the work. *Norridgewock Jour.*

The ladies of Norwich, Conn. have forwarded to the Greek Committee in New-York upwards of 1000 garments for the suffering Greeks.

The youngest son of the late Gov. Clinton has received a midshipman's warrant.

Brother FRIEZE, of the Wilmington LIBERALIST, will, for the present, accept our fraternal acknowledgements for the favor he has done us by inserting in his paper, at our request, an Advertisement of the terms, &c. of the *Intelligencer*. We hold ourselves bound to reciprocate the favor, in a greater degree, whenever he may have occasion to request it. It always gives us pleasure—for we think it is due in courtesy—to insert the prospectuses and advertisements of our sister publications, whenever we are desired so to do; though it has not always fallen to our lot to have the like favors extended to us in return. In two instances at least, we sent the same advertisement which the *Liberalist* copied, to brother Editors for whom we had previously given place to their advertisements of five times the length of that we wished them in turn to insert; but they were not pleased to admit it into their columns. Nevertheless, we shall still obey similar calls from them.

We would say to our reading public, that the LIBERALIST is a weekly Universalist paper, published in Wilmington, N. Carolina. It has recently been enlarged to about the size of the *Intelligencer*. It is edited by REV. JACOB FRIEZE, formerly of Massachusetts,—is ably conducted and decidedly one of the best papers in our connexion. The price of the paper is but \$3, in advance. Orders left with us for the *Liberalist* shall be promptly attended to. The postage of the paper, though published at a distance, costs no more than if printed in the nearest State adjoining that in which a subscriber resides.

NOTICE. We understand that REV. SETH STEVENSON, late of Salem, is expected to preach in Bowdoinham village Meeting-house, next Sabbath.

DIED,

In this town, Miss Hannah Sumner, aged 75.

In Union, on the 8th inst. JOHN TOBEY, aged 22. A further notice of this death will be taken in our next.

In Bath, on Friday last, Mrs. SARAH BOWMAN WINTER, aged 35, wife of Samuel Winter, Esq. This dispensation of Providence has brought a severe affliction to an interesting family, and spread a gloom through the friendly circles in which they moved. As a wife, the deceased exhibited those blandishments of disposition and manners, which constitute the charm of domestic life; as a friend and neighbor, she was bland, hospitable and courteous; but as a mother she shone with peculiar brightness, giving examples of the purest affection and devotedness of love. She was, in every sense of the word, a truly virtuous woman.

"Unveil thy bosom, faithful tomb.
Take this new treasure to thy trust;
And give these sacred relics room,
To seek a slumber in the dust."
"So Jesus slept—God's dying Son,
Pass'd through the grave, and blest the bed;
Rest here, blest saint, till from his throne,
The morning break, and pierce the shade."

In Andover, Jan. 13, Mrs. NANCY, consort of Capt. Abel Pierce, aged 34 years, 1 month and 22 days. During a short but painful illness which terminated her earthly career, Mrs. P. maintained unbroken confidence and christian resignation. Although united to a husband by those strong ties of conjugal affection, which nothing but death can sever, and surrounded by a family of small children and a great number of friends and relations; yet she willingly obeyed the call of her heavenly master to depart and be at rest, and cheerfully resigned her four little children into the hand of a kind providence.

Solemn and awful as is the thought of dying, it terrified her not; for she had a hope which extended beyond the dark valley of the shadow of death, and pointed into that

realm of celestial purity above, where grief and sorrow can never come. By an eye of faith she beheld the time approaching when the divine plan should be consummated, when all things should be subdued and reconciled to the Father by Jesus Christ, who, for this purpose "gave himself a ransom for all," and, "by the grace of God, tasted death for every man."

Mrs. P. had early been led to reflect seriously on things pertaining to her peace.—When a youth she saw the importance of trusting in God and the necessity of maintaining a good moral character, in order to enjoy this life. She united with the Baptist church in the town of Weston. But on maturer reflection, she found it impossible to believe, or to live up to the creed she had assented to. To avoid doing violence to her conscience, she was driven to the unpleasant task of asking a dismission.

For eighteen months previous to her death, her mind was greatly exercised about spiritual and heavenly things. At every possible opportunity, she perused the sacred pages of her bible which she declared had become to her an entire new book. Being unbiassed by former opinions, and unfettered by the creeds, confessions and doctrines of men, as an honest inquirer after the truth as it is in Jesus, she searched the divine oracles, prayerfully, and found that truth which maketh free indeed. She there, as well as in the works of creation, discovered that her heavenly Father, the God in whom she put her trust, was an impartial Being, "good unto all;" that he worked all things after the counsel of his own will; and that his will was that none should perish, but that all should come unto the knowledge of the truth, and be saved. Thus convinced, she could not act the part of a hypocrite for the sake of popularity, or to please those friends, by whom she expected to be (and afterwards was) strongly opposed; but became an open and firm believer in "the restitution of all things." Possessing this faith, which work by love, purifies the heart, and overcomes the world, she felt her swelling soul within glow with ardent love to God and all her fellow creatures. She adorned this glorious doctrine of God our Savior in all things, by living a quiet and peaceable life, doing good, loving mercy, and walking humbly with her God and all men. Religion was the only topic on which she delighted to converse. In this she was engaged, though no enthusiast. She was desirous that others should see and taste of that grace of God by which she had experienced so much joy, comfort, and consolation.

This soul-reviving doctrine, which gave her such transcendent joys in life, afforded her the greatest consolation in her dying moments. Her faith held out "as unmovable as the rocks." When casting the last sad look on her affectionate husband, her four dear little children, and numerous beloved friends who surrounded her dying bed, her soul triumphed in a Redeemer's love, bid them all farewell, and calmly went to rest in hope of a glorious immortality with a ransom universe beyond the grave. O, what can make a death bed more easy, than a hope in the resurrection and an unshaken faith in the salvation of all men? W. S. B.

Christian Repository.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Friday, April 18. Schr. OAKLANDS, Tarbox, Boston; Schr. CHANCE, Blanchard, Boston; Schr. BOSTON, Blanchard, Boston; Schr. HARMONY, Carter, Bath.

Saturday, April 19. Schr. BETSEY, Alley, Providence; Schr. VOLUNTEER, Manchester; Sloop RAPID, Calif, Portland.

SAILED.

Thursday, April 24. Schr. OAKLANDS, Tarbox, Boston.

SHERIFF'S SALE. Taken on Execution and for sale at E. M. Lellan's Tavern in Gardiner, on Tuesday the twentieth day of May next, at ten of the clock forenoon, all the right in equity of redemption, which Solomon Bangs hath in and to a certain lot of land now under mortgage, situated in Gardiner, in the county of Kennebec, and bounded as follows: Northerly by the main road leading through Gardiner village, Easterly by Jacob Davis' shop, Southerly by Back-street, (so called,) Westerly by land owned by Doct. James Parker, being the same lot mortgaged by said Bangs to T. Gay. JESSE JEWETT, Dep'y Sh'ff.

April 19, 1828.

DANCING SCHOOL. Mr. INGOLS most respectfully gives notice that his school for the purpose of instructing young ladies and gentlemen, Masters and Misses, will commence on Saturday, May 10th, 2 o'clock P. M. at the Hall of E. M. Lellan.

Terms of Tuition, \$5, the quarter.

April 23.

TIMBER LANDS. Agreeably to the provisions of the Resolve of the State of Maine, making appropriations for Public Buildings for the use of the State, the following TOWNSHIPS and parts of Townships of Land will be sold by Public Auction to the highest bidder, subject to the reservation of 1000 acres in each township for the future appropriation of the Legislature to the use of such town, to wit:

Township No. 2, in the 2d range of Townships north of the Bingham Kennebec Purchase and west of Moosehead Lake, 23,968 acres.
Township A in 13th range of Townships west of the Monument, 23,940 acres.
Township No. 2, in 13th range, do. 23,940 acres.
Township A in 14th range of Townships, 19,151 acres.

According to the survey and plan made by Joseph Norris.

The west half of Township No. 3, 3d range west of the Monument, 11,168 acres.
The north half of Township No. 1, 6th range, 11,482 acres.

Township No. 3, in 7th range do. 23,255 acres.
According to Norris & M'Millan's plan.
Township No. 5, in 4th range of Townships west of the Monument, 23,940 acres.
Township No. 6 in 7th range, do. 23,940 acres.
According to Joseph and J. C. Norris's plan.

Township No. 1, in 11th range of Townships west of the Monument, 23,940 acres.
Township B, in same range, do. 23,735 acres.

According to Joseph Norris's plan.

These Townships are represented as possessing valuable Pine Timber and are worthy the attention of all who may wish to secure to themselves valuable lots of pine timber and land capable of sustaining a dense population after the timber shall have been taken off.

The terms of payment are one fifth cash at the time of sale, the residue to be secured by the Note of the purchaser with two or more satisfactory sureties, payable in four equal annual payments with interest annually.

The four Townships first herein named will be sold at Palmer's Hotel, opposite the Court House in Augusta, on THURSDAY the 10th day of July next, at 10 o'clock A. M.; and the remaining Townships and parts of Townships at Chick's Hotel in Bangor, on MONDAY the 14th day of July next, commencing at 10 o'clock A. M.

JAMES RUSSELL, Land Agent.

Portland, Feb. 12, 1828.

POETRY.

TO A FIRST-BORN CHILD.

My child! how strange that name appears
To lips as yet untried!
How thrilling to my listening ears
Those infant cries of mine!

How many a thought mysterious burns
Within my heart and brain,
As still my frequent glance returns
To gaze on thee again.

And as I gaze on thee, the past,
Present, and future, twine!
A tie, that binds me still more fast
At every look of thine.

The past thy mother's fondness bade
Be hallowed time to me;
The present—can it be but glad
While blest with her and thee?

The future wraps its dusky veil
O'er what I vain would know,
How o'er the sea of life the gale
Thy fragile bark shall blow.

Forward I look with hope awhile,
Then sudden into fear;
Perhaps thy life may be a smile,
Perhaps, perhaps a tear.

My child! with love's best treasures fraught,
My first-born and my pride,
To whom I turn in every thought,
With every hope allied;

Sweet be thy slumbers, soft and deep,
While life no sorrow feels;
A mother's bliss thy eyes to sleep
A father's blessing seals.

MISCELLANEOUS.

A NEIGHBORLY CHAT.

How does it happen, said Nabal Wilson to his neighbour S— one evening—how does it happen that there's such a difference in children about knowing things? Now, my children go to the same school with yours, and I guess they have been to school more than yours have; for I always wanted they should get learning; but somehow, yours seem to get the start of mine, and have learned things that mine know nothing about. When they come to our house of an evening, they get a talking about the president's message, and all the great men, and great doings of the nation; and then about other countries just as if they had been all over the world; and my boys set like stumps, because they know nothing about such things. I wish I knew how this happens. It makes me ashamed to have things so.

Neighbour S—. I was not aware of the difference between your children and mine. Perhaps it is not so great as you imagine. However, I will tell you what I do for mine. You know I have a large family, and a small property; and never expect to do much for my children after they leave me. I am therefore the more anxious to have them go into the world with a good education, and good habits, that they may be respectable and useful. For this purpose I send them to school what I can, and do all for them at home, that my means will allow, to encourage them to improve. I generally take two or three newspapers of different kinds, to give them a taste for reading, and let them have some knowledge of the political, literary, and religious world, before they come into active life. I think a school will do them but little good, unless something is done for their improvement at home; and I have found that periodical publications are very valuable, to give them a taste for reading, and enlarge their views of the world.

W.—I expect they are good things; but then it costs so much to get them, that I always refuse to subscribe when they come along. I've heard it said, too, that they have strange stories in them, nobody knows whether they are true.

S.—I know they are expensive; but I believe the money I pay for them is well laid out. A few dollars every year thus expended, will do my children more good than the same money would in any other way. Besides, I think there is no loss of money on the whole. I have as much at the year's end, as I should have if I purchased nothing of this kind. Were it not for these books, my children would often want to be spending money. Now, their amusement is at home; and when they are abroad, they seek such company as does not expose them to habits of dissipation, and needless expense. With regard to the correctness of the statements made in these publications, we must satisfy ourselves by reading more—by learning the characters of those who write—whether they are men of principle and men of knowledge. If we read nothing, we have reason to think every thing. A man who will be affected with rational evidence, and will search diligently, may satisfy himself; but he who trusts to hearsay, must always be in doubt, and is as likely to believe a lie as the truth. Now, have you any evidence that these statements are not true?

W.—Why, 'squire J— says it is very doubtful. He don't believe much about these great doings.

S.—Now, Mr. W—, I would ask, first, whether 'squire J— is a man of principle—whether good people believe all he says; and secondly, whether he reads much.—Does he know any thing about these matters?

W.—I never asked him much about that. He's one of our leading men, and ought to know.

S.—Whom does he lead? Any one that has eyes of his own? or only those who never search for themselves, and can be led about by any body who has a smooth tongue? I should be unwilling to trust myself to any one, and especially to that licentious 'squire J—, without searching for myself.

W.—But I want to know how your boys get time to read? I have always thought, if my boys should get to love reading, they

would not work so well. When they go to school I tell them to learn; and when school is done, they don't look into a book till the next winter.

S.—Why every body has some leisure. There is stormy weather, and many little spells when one may read if he wishes, without diminishing the profit of his labor. Besides, we have one day in seven given us for rest, a portion of which may well be spent in reading; and, at this season, we have long evenings, in which farmers do not calculate to do much.

W.—My boys are always wanting to be off somewhere at such times; and they are always troubling me, by spending money in some scrape.

S.—Well, Mr. Wilson, you can regulate these things just as you please. If you want your children should get knowledge, you must provide the means, and place before them inducements to search for themselves. But if, with all your property, you are afraid of expending a little money to make your children wise, you must expect them to grow up in ignorance, and be the associates of the low and vicious. You can now see the reason of what you first asked me.

W.—Well, I'll go home and think about it. But one thing I am resolved on—and that is, the next time I go to town, to subscribe for the newspaper. Good night.

HIGH TREASON IN JAPAN. The punishment of High Treason has generally been exceedingly brutal in all countries; but perhaps no people on the earth have been so barbarous in this particular case as the Japanese. When a man forfeits his life by any crime against the sovereign or the state, all his family, all his relations fall with him. An order is despatched to the governors of the places where they happen to reside;—they are directly to be led to execution at the same hour exactly; and thus in the course of a few minutes, a whole race of men is cut off forever from the face of the earth.—[Weekly Review.]

JOHN HANCOCK. During the siege at Boston, Gen. Washington consulted Congress upon the propriety of bombarding the town of Boston. Mr. Hancock was President of Congress. After Gen. Washington's letter was read, a solemn silence ensued. This was broken by a member making a motion that Mr. Hancock might give his opinion on the important subject, as he was deeply interested from leaving all his estate in Boston. After he left the chair he addressed the chairman of the committee of the whole in the following words: "It is true, Sir, nearly all the property I have in the world is in the houses and other real estate in the town of Boston, but if the expulsion of the British army from it, and the liberties of our country require their being burnt to ashes, issue the order for that purpose immediately."

ENGLISH GEOGRAPHY. Messrs. Carey, Lea & Carey of Philadelphia, have received a map of the United States, published in London in 1826, which exhibits a curious specimen of the accuracy of the English in their notions of American geography. A list of the states is given on the sheet; the old thirteen are specified; by them we have the following:

Allied States. Vermont, &c.
Subject states. Maine, Indiana, Kentucky, Franklinia, Tennessee, Western territory.

Province. Louisiana.
Spanish Dominion. Florida.
India occupies, on the map, part of Maryland and Virginia; and *Franklinia* one half of Tennessee. Louisiana is limited by the Rocky Mountains, and all west thereof is included within the British possessions.

GENEALOGY EXCELLENTLY DEDUCED. We have heard of a singular bet lately won by Mr. Brown, a great genealogist. Mr. Brown undertook to prove that he had lineally descended from King Jeremiah, as thus: "King Jeremiah (said he) might be easily corrupted into Jeremiah King; Jeremiah King into Jerry King; Jerry King into Gri King; Gri King into Girkin; Girkin into Pickled Cucumber; Pickled Cucumber into Mango; Mango into Mungo; Mungo into Black Man,—which Mr. Brown was!

CAMPOR. The purposes to which this useful article may be applied, are not, perhaps, sufficiently known. Put in the bottom of a trunk where there are woollen goods, it will prevent moths from entering. Sewed in small bags and fastened at the inner corners of bedsteads, it is effectual against bugs. In fact no insect can long endure it.

A penniless Hibernian stopped at a tavern in Massachusetts, and after much haggling with the landlord, agreed to give a shilling for a dozen of eggs. After receiving them, he apparently changed his mind, and told the landlord that he would give him the eggs for a half pint of whiskey.—This was agreed to. Paddy drank his blue ruin and was marching off. Boniface objected to this, and demanded pay for the whiskey.

"Och, you spalpeen," said Pat, "and didn't I give ye the aigs for the stuff ye call whiskey—which is no more like whiskey than you are like a gentleman."

"True," said the landlord, "but you shall pay me for the eggs."

"By St. Patrick," returned the Irishman, with well feigned astonishment,

"That's what I call Yankee impudence—I leave you the aigs and them you can't ask pay for; and as for the whiskey, I swapt the aigs for it—no tricks upon travellers if you please."

And bidding the astonished landlord adieu, he left him to speculate upon the profits of his bargain.

GENUINE ANECDOTE—during Shay's Insurrection.—When the misled multitude of the County of Worcester, with force of arms, prevented the Court of Sessions for that county from proceeding on their usual business, the High Sheriff of that county, in reading the proclamation in the riot act, was much obstructed in his duty, and exposed to the sarcasms of the insurgents on this head; these drew from the sheriff some observations on the indecency of their conduct, which brought on the mob's favorite topic, *grievances*: On this subject one of them said, that he (the Sheriff) was a *grievance*, his fees for hanging a man being much too high. "Very well," rejoins the sheriff, "if that is all the grievance you have to complain of, you shall not long wait for redress, for continued he, I will now hang you all for nothing."

Salt Rheum.—The following recipe is recommended by a correspondent as efficacious in the Salt Rheum:—Take Sal. Ammoniac in its crude state and mix with an equal quantity of brimstone, melted together in lard, and apply it to the part affected for three nights in succession, using two tea-spoons' full of sulphur internally each night, and afterwards alternate evenings for a fortnight.—*Hallowell Ad.*

LAWS OF THE STATE OF MAINE.

AN ACT additional to "AN ACT setting off Isiah Jenkins and others from the town of Litchfield and annexing them to the town of Wales." Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That, the dividing line between the towns of Wales and Litchfield, shall, from and after the passing of this Act, be and remain as follows, to wit: beginning at the northwest corner of Bela Pierce's land on the line of the town of Monmouth, thence running south southwest, on the eastern line of the first range, of the original lots of Isiah Jenkins and others till it strikes the northeast corner of Thomas Tebbel's lot, thence south southwest till it intersects the north line of the town of Lisbon.

Sec. 2. *Be it further enacted,* That the persons set off from Litchfield to Wales, by the Act to which this is additional, shall be held to pay to said town of Litchfield, their proportion of all State and County taxes until a new State valuation shall be made; said proportion to be ascertained by the last valuation and assessment.

Sec. 3. *Be it further enacted,* That all persons who have, or shall become paupers, and who have their legal settlement on the aforesaid range of lots in the town of Litchfield, by this Act annexed to Wales, shall be supported by the last mentioned town.

[Approved by the Governor, January 31, 1828.]

AN ACT in further addition to the Act setting off Isiah Jenkins and others from Litchfield to Wales.

Be it enacted by the Senate and House of Representatives in Legislature assembled, That so much of an Act, establishing the divisional line between said towns as declares the commencement of said line at the northwest corner of Bela Pierce's land is hereby repealed, and said line shall commence and begin at the northeast corner of said Pierce's land.

[Approved by the Governor, Feb. 25, 1828.]

AN ACT authorizing the Medical Society of Maine to establish Subordinate Societies.

Be it enacted by the Senate and House of Representatives in Legislature assembled, That the Medical Society of Maine, upon the application of any ten of its members, may establish within any such District or portions of the State as it may deem expedient, subordinate societies and meetings, to consist of the F. flows of said Corporation, or parent society, residing within said District respectively, with such powers and privileges and under such regulations as the said parent society may deem suitable, not inconsistent with the constitution and laws of the State; and the said subordinate societies shall have power to purchase and receive by donation, any personal property, and may hold and dispose of the same, exclusive of any authority of the parent society.

[Approved by the Governor, Feb. 2, 1828.]

AN ACT to annex part of the town of Norridgewock to the town of Milburn.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That, from and after the passing of this Act, so much of the town of Norridgewock, situated easterly of the following described line, to wit: beginning at the River Kennebec on the dividing line between lots numbered sixty-three and sixty-four, thence northerly on said line to the north end of said lots; thence easterly on the northerly line of lot numbered sixty-three to land purchased by John G. Neil of Joseph Patten, thence northerly and easterly by the northerly line of said land to lot marked N. on Daniel Steward, Junior's plan, thence northerly by the westerly line of said lot marked N. to Madison line, together with inhabitants thereon, he, and they hereby are set off from the town of Norridgewock, and annexed to the town of Milburn in the county of Somerset; and shall there exercise and enjoy all the rights and privileges of inhabitants of said town of Milburn, and shall be subject to the same duties and requisitions as the other inhabitants of said town; *Provided,* however, That the inhabitants of said portion of the town of Norridgewock, hereby set off to Milburn, shall be held to pay all assessments assessed on them, remaining due and unpaid to said town of Norridgewock, prior to the passing of this Act; and *Provided further,* That the inhabitants set off as aforesaid, be held to pay to the town of Norridgewock, their just and equal proportion, or any damages or costs, which may arise by reason of any information and prosecution now pending in the Court of Common Pleas against said town of Norridgewock for neglecting to keep in repair the road and bridge near Skowhegan Falls.

Sec. 2. *Be it further enacted,* That from and after the passing of this Act, twenty two polls and six thousand five hundred and seventy dollars shall be, and hereby are, taken from the State valuation of said town of Norridgewock and added to the valuation of said town of Milburn, and all persons having a lawful settlement, in said town of Norridgewock, who at the time they gained said settlement, resided in that part of said town which, by this Act, is annexed to the town of Milburn, shall be deemed to have their legal settlement in said town of Milburn.

[Approved by the Governor, February 2, 1828.]

AN ACT to divide the town of Edgcomb and incorporate that part thereof, known by the name of Jeremy Squam Island, as a town by the name of Westport.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That the Island, constituting a part of the town of Edgcomb, in the County of Lincoln, known by the name of Jeremy Squam Island, with the inhabitants thereof be, and the same hereby is, incorporated into a town by the name of Westport.

Sec. 2. *Be it further enacted,* That the inhabitants of said town of Westport shall be held to pay the arrears of all taxes which have been legally assessed on them, together with their proportion of all debts due from said town of Edgcomb, at the

time this Act shall take effect; and the said town of Westport shall be entitled to receive and hold their proportion of the debts and taxes due to said town of Edgcomb, when collected and paid to said town; and also their proportion of all the real and personal property of said town of Edgcomb, now owned in common by the inhabitants of said town; said proportion to be ascertained by the last valuation of the respective towns.

Sec. 3. *Be it further enacted,* That the inhabitants of said town of Westport shall be held to pay their proportion towards the support of all paupers, actually chargeable upon the town of Edgcomb, when this Act shall take effect; said proportion to be ascertained by the valuation aforesaid. And all persons who may, or shall hereafter, become chargeable as paupers, shall be considered as belonging to that town on whose territory they may have gained a legal settlement and shall be supported by the same.

Sec. 4. *Be it further enacted,* That the several Collectors of taxes for the town of Edgcomb aforesaid, are hereby authorized and empowered to collect and pay all the taxes to them already committed, agreeably to their several warrants, any thing in this Act to the contrary notwithstanding.

Sec. 5. *Be it further enacted,* That the said town of Westport shall pay their said proportion of all such State and County taxes as already are, or may hereafter be assessed on the inhabitants of the town of Edgcomb until the Legislature shall lay a tax upon the town of Westport.

Sec. 6. *Be it further enacted,* That said towns of Edgcomb and Westport shall constitute a district to elect one Representative to the Legislature of this State, till otherwise provided by law.

[Approved by the Governor, Feb. 5, 1828.]

AETNA INSURANCE COMPANY.

J. D. ROBINSON,
AGENT for the AETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure

HOUSES, STORES, MILLS, FACTORIES, BARNs, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.

Fortunes of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.

Gardiner, May 25, 1827.

CHRISTIAN VISITANT—Bound. During the publication of the Visitant for the last year, the Editor had a number of extra volumes printed at his own expense and responsibility. He has been at the farther expense of having them neatly bound, and offers them for sale at the moderate price of 56 cents per volume: half bound with morocco backs and corners gilt, or 62 1-2 cents full bound.

He has also a very few sets of Volumes I and 2, handsomely bound together, making a book of nearly 300 pages. These he will sell for one dollar each, full bound.

As the sale of these volumes is all that can afford the Editor any compensation for the time, labor and money he has expended in publishing the Visitant, he hopes to realize a little from the liberality of the friends of the work.

N. B. If there are any subscribers who have not received all their numbers, they shall be supplied with a volume bound, by their paying for the binding, on application to the Editor.

NEW AND VALUABLE CLASS BOOK.

JUST published and for sale by P. SHELDON, THE PRIMARY CLASS BOOK, a selection of easy lessons in reading, for the younger classes in common schools. By THOMAS J. LEF, compiler of "a Spelling-Book containing the rudiments of the English Language."

PREFACE. This little book, as the title imports, is designed to be used in common schools, immediately after or in connection with the spelling book; and accordingly, the lessons are such as may be interesting and instructive to children.

A few of the most emphatic words are printed in italics. Some words which are often incorrectly pronounced, are marked with accents, according to a key placed at the beginning of the book, so as accurately to convey the sounds. In a few instances a different spelling is given at the bottom of the page for the same purpose. The paragraphs are broken into short portions and numbered, to render it more convenient for reading in classes.

It is a more particular character of the book the compiler refers to the work itself, being aware that the public will judge of a book according to their own opinion of its merits, and not by what the author says of it.

"Winthrop, Sept. 1827." This book is well printed, on nifty type and fine paper, sewed and bound with pasteboard and contains 180 pages 18mo. Price 25 cents single, 2 dolls. per dozen.

HUNTER'S SACRED BIOGRAPHY. GLAZIER & Co. will put to press immediately, and publish in a few months, a good edition of Hunter's Sacred Biography.

Hallowell, March 28.

BOOKS, STATIONARY, AND PAPER HANGINGS.

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Gardiner, January 5.

NATIONAL READER.

RECENTLY published and for sale by P. SHELDON, Gardiner, the National Reader, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c. The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, & is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The superintending Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care.

Nov. 23.

E. H. LOMBARD, AGENT TO THE PROTECTION INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE
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FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

April 27.

SERMONS. For sale at the Gardiner Book-Store. "A Sermon delivered in the Universalist Chapel in Portland, on the annual thanksgiving, Nov. 28, 1827, by John Bibe Jr. pastor of the first Universalist Church and Society in Portland." Also "A Christmas Sermon, delivered in the Universalist meeting house in Waterville, Mass. Dec. 25, 1827, by Russell Streeter, pastor."

NOTICE. All persons having unsettled accounts with the Subscriber, are requested to call and settle the same without delay, as he is about to make a different arrangement in his business. He would wish for all to take notice, and govern themselves accordingly.

Gardiner, April 18. GEORGE H. COOK.

THE MUSEUM OF LITERATURE and **SCIENCE**, is published every month, at six dollars a year, by E. LITTELL, Chesnut-street, Philadelphia. Its contents are thrice as great as those of ordinary periodical works, and it is composed of choice pieces from the Foreign Journals of the highest character; a partial list of which is given below. Edinburgh, Quarterly, Westminster, Retrospective, Monthly, Blackwood's, London, Edinburgh, Quarterly, European, Ladies' and Pocket Magazines; New York, Critic, Literary Gazette, Ackerman's Repository, La Belle Assemblée, London Journal of Science, Literature and Arts, Brewster's Edinburgh Philosophical Journal, &c. &c. &c.

As a Review of the Literature of the day—interesting and instructive **MAGAZINE**—an amusing MISCELLANY, and a **Repository of Essays** on all subjects by the first authors of the age, it is believed to possess the strongest claims to patronage. It commenced in 1822; a second series began with 1826, and a third series, each No. containing 152 pages, or near 2400 pages a year.

—ALSO—

THE MONTHLY JOURNAL OF FOREIGN MEDICINE,—is published, at six dollars a year, by E. LITTELL, Chesnut-street, Philadelphia. It will appear as nearly as possible on the first of every month, and consists of selections of the best matter from the most eminent medical journals of Europe. Each number contains 96 pages, double columns, closely printed on fine paper; double 288 pages quarterly, 1152 for the year. Each of these pages contains as much as two and a half ordinary pages. It is very much the largest medical periodical publication in the world, and it may be confidently stated, that every thing relating to medicine, worthy preservation, will be found in its columns. It is conducted by Squire Littell, Jr. M. D.

—From the American Gazette.

"From actual calculation we can assure our readers that the matter in these journals will equal that contained in the Baron Ferussac's Bulletin Universelle, which is the most voluminous periodical work ever published in the world. And while the quantity is equal to his, the style of printing and the merit of the articles themselves furnish a compensation greatly in favor of the American publication. To make our readers more fully acquainted with this subject, we may state that each of these publications contains in any year as much matter as ordinary octavo volumes—the price for which is only six dollars."

Subscriptions for the above valuable and cheap publications will be received by P. SHELDON, at the Gardiner Book-Store, where a specimen number of each work may be examined.

April 11.

NOTICE. The subscriber having engaged to deliver 700,000 Brick at Fort Adams, Newport Harbor, R. I. the ensuing season, advertises for proposals for conveying them to the said place in the following manner, viz: 700,000 the 1st of July, 200,000 the 1st of August, and the residue in September and October.

N. B. The size of the Brick will be 8 inches by 4 by 2 1-4. Proposals will be received until the last of April next.

Frankfort, March 29, 1828. ROBERT RANKIN.

CAUTION. All persons, not authorized for the purpose, are forbid stopping the subscriber's logs in the Kennebec river above the eddy near the Old Court-House in Dresden.

April 5, 1828. OLIVER HERRICK.

WINTHROP FEMALE ACADEMY.

Spring term of instruction to commence in this Seminary, on the first Monday in May, under the care of Mr. BUTLER and Miss LEWIS. Lectures will be given in connexion with the use of a valuable apparatus, which cannot fail of rendering the several branches of instruction much more interesting and intelligible.

Mr. BUTLER proposes forming a class of young Ladies whose object it shall be to qualify themselves to become instructors of children and youth; and no means will be neglected, which might be useful in preparing them for this responsible station. Tuition, from 3 to 5 dollars. Board, one dollar and seventeen cents per week, including washing.

April 3.

CHORAL HARMONY. A Selection of the most approved ANTHEMS, CHORUSES, and other pieces of SACRED MUSIC, suitable for Singing Societies, Concerts, &c. Vocal parts in score: Instrumental accompaniment adapted to the Organ. By the Boston Handel and Haydn Society. Price 67 1-2 cts. single No. or 27 1-2 cts. each for 8 numbers, now publishing and for sale by GLAZIER & CO. Hallowell, April 4.

GARDINER WOOLLEN FACTORY. An assortment of narrow and broad cloths are kept constantly on hand and for sale at the Gardiner Woollen Factory. Country produce will be received in payment. Wool taken to be manufactured on shares. Wool carded and Cloth dressed as usual.

J. O. CRAIG & CO. 6m 6

Gardiner, Feb. 5, 1828.

THE Elegant Young Horse, WARRIOR, of a real dapple-grey, sixteen hands high and four years old—recently purchased from the estate of Capt. Gilchrist, Charlestown, New-Hampshire, will stand at the stable of the subscriber in Pictou, (near Warren's ferry,) where all gentlemen of taste, for that kind of animal, are respectfully invited to call and examine for themselves.

April 1, 1828. GEO. WILLIAMSON.

THE PROTECTION INSURANCE COMPANY,

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GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

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No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

All communications addressed to the editor or publisher, and forwarded by mail must be sent free of postage.